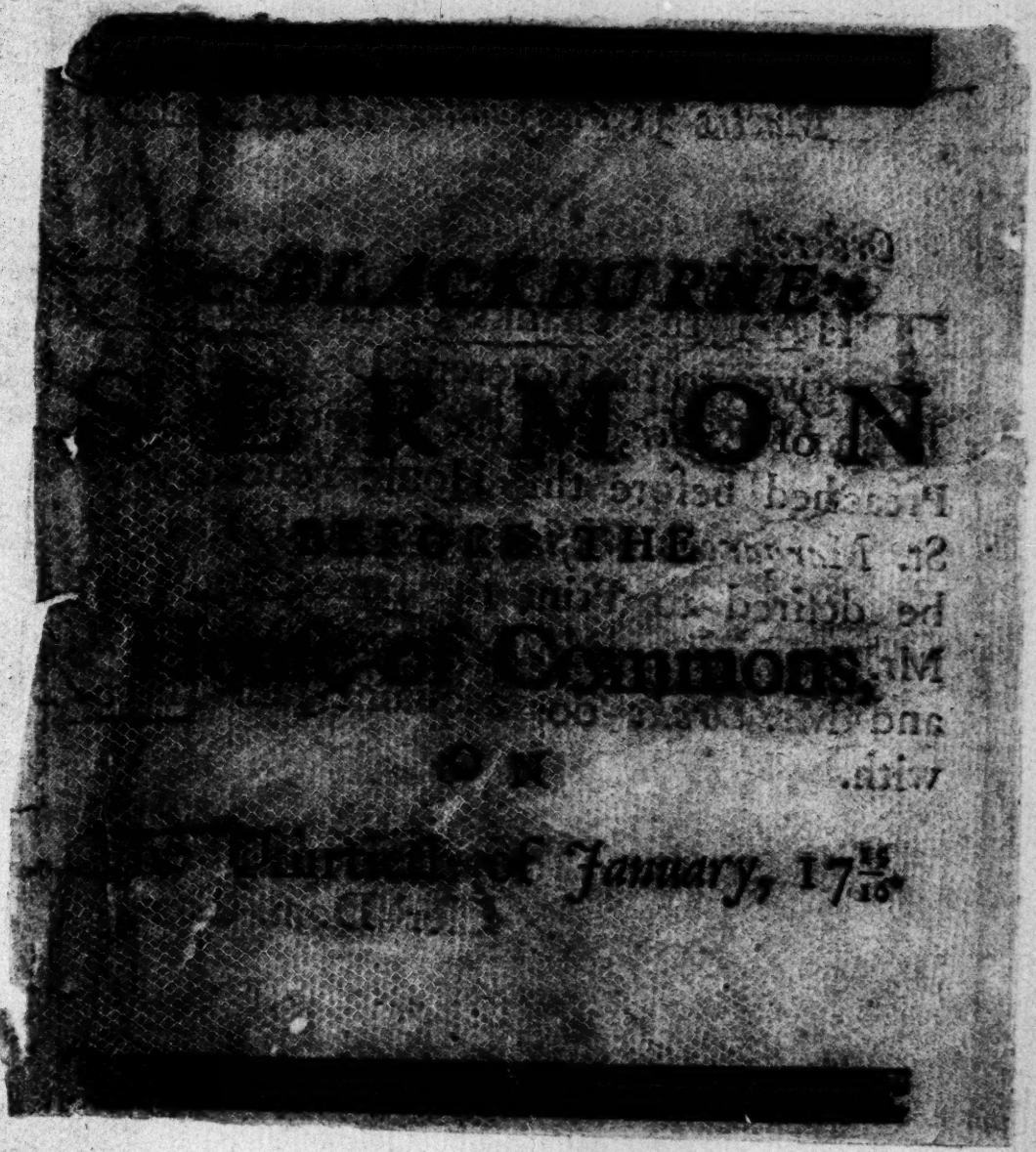

BLACKBURNE's

SERMON

Commons,

30th January, 17[illegible]

Martis 31 die Januarii, 171[illegible]

Ordered,

THAT the Thanks of this Houſe [illegible] given to the Reverend Dr. *Bl[illegible]* Dean of [illegible] for the Sermon Preached before this Houſe Yeſterday in St. *Margaret's Weſtminſter*; and that he be deſired to Print the ſame; and Mr. *Comptroller*, Mr. *Edgcumbe*, Mr. [illegible] and Mr. *Drake* do acquaint him therewith.

Paul Foley,
Cler' Dom. Com.

A SERMON

Preach'd before the Honourable

House of Commons

AT

St. *Margaret's Westminster*,

ON THE

Thirtieth of *January*, $17\frac{15}{16}$.

Being the Day of the

Martyrdom

OF

King *CHARLES* I.

By LANCELOT BLACKBURNE, D.D.
Dean of *EXETER*, and Chaplain in Ordinary to His MAJESTY.

LONDON:
Printed, and Sold by J. ROBERTS, near the *Oxford-Arms* in *Warwick-Lane*. 1716.

A

SERMON

Preach'd before the Honourable

House of Commons

AT

St. Margaret's Westminster,

ON THE

Thirtieth of January, 1715/16.

Being the Day of the

MARTYRDOM

OF

King CHARLES I.

By LANCELOT BLACKBURNE, D.D.
Dean of EXETER, and Chaplain in Ordinary to His MAJESTY.

LONDON:
Printed, and Sold by J. ROBERTS, near the Oxford-Arms in Warwick-Lane. 1716.

Isaiah L. 10, 11.

Who is among you that feareth the Lord, that obeyeth the voice of my Servant, that walketh in darkneſs and hath no light? Let him truſt in the Name of the Lord, and ſtay upon his God.

Behold, all ye that kindle a fire, that compaſs your ſelves about with ſparks; walk in the light of your fire, and in the ſparks which ye have kindled. This ye ſhall have of mine hand, ye ſhall lie down in ſorrow.

WHETHER the Words, now read to you, out of this Elegant and Lofty Prophet, are to be underſtood as directed eſpecially by him to the *Jewiſh* Nation under their perplexing Circumſtances, and ſevere Afflictions, as ſome Interpreters confine 'em; or as others, with a wider and more general View and Uſe, extend them alſo to our Bleſſed Saviour

and his Church, in all the Difficulties which ſhould in After-Times ſurround it; is an Enquiry, with which it will be to very little purpoſe for us, at this Time, to amuſe our ſelves; ſince the Doctrines which I ſhall take leave to advance upon 'em, will ſubſiſt equally by their own Strength; whether they are, as in the one Caſe, to ſtand for Principles; or, as in the other, to be taken for Concluſions, thence regularly deduced by parity of Reaſon, and juſt Accommodation.

As the Holy Prophet, here, addreſſes himſelf to two very different ſorts of Men, whom he accordingly deſcribes by two very oppoſite Characters; ſo he varies his Manner of Expreſſion, in juſt proportion to the Figure which they make. To the one, his Stile is Serious, and Sublime, and full of enlivening Encouragement; equal to the Dignity of the Holy Rule they walk by: To the other, like their own Way of Thinking, Diſdainful, and Sarcaſtical; laughing at their fooliſh Devices, their unſucceſsful Projects, and mocking at the bitter Calamity, which, with all their conceited Wiſdom, in the end, they bring upon themſelves.

In the very Letter of the Text, it is as eaſy, as it is neceſſary to obſerve the Antitheſis which the Prophet makes between *the Light of God*, and the *Light of Men*; and the very unequal Grounds of Security, the widely different Events attending ſuch as follow the one, and thoſe that take the other for their Guide.

In every Time of Diſtreſs or Doubt, in every dark, perplex'd, and gloomy Seaſon; *when if one look unto the Land, behold darkneſs and ſorrow, and the Light is darked in the Heavens thereof*; it is as reaſonable, as it is natural for every Man, who is not wholly loſt to all Senſe or Foreſight, to caſt about, and to look out for any Glimpſe of Light that may ſuffice to guide him through it. This is a Turn which every thinking Man will find his Mind muſt, in the firſt Place, ſurely, take in any preſent Miſery, or viſibly approaching Danger.

But, here, the Righteous and the Wicked part aſunder; and perſevering in the different Routes they take, they come no more together.

The Good Man, *he that feareth the Lord*, whoſe Heart is throughly pierced with deep Impreſſions of his Divine Authority, Power, and Goodneſs, will *hearken to the Voice of his Servants*, will make the Laws of God the conſtant and the only Meaſure of his Actions. If any Refuge, in his Diſtreſs, inconſiſtent with them; if any Means for his Deliverance offer themſelves, or are ſuggeſted to him; he will reject the tempting Bait with Scorn, and ſay, *How can I do this great wickedneſs, and ſin againſt God?* Fix'd firmly in the ſteddy Path of Virtue, he will ſupport himſelf through every Stage of it, with the Approbation and aſſured Aſſiſtance of his God: *He will truſt in the Name of the Lord, and ſtay upon his God.* And if we look forward into the 7*th* and 8*th* Verſes of the next Chapter, we

ſhall

ſhall ſee the joyful Iſſue of this his Godly Confidence: *Hearken unto me, ſaith the Lord, ye that know Righteouſneſs, the People in whoſe Heart is my Law: Fear ye not the reproach of Men, neither be ye afraid of their revilings: for the moth ſhall eat them up as a garment, and the worm ſhall eat them like wooll; but my righteouſneſs ſhall be for ever, and my ſalvation from generation to generation.*

But the Way of the Wicked is of another Faſhion: They ſeek Comfort and Relief from themſelves alone, and from *the crafty wilyneſs that they have imagined*, without having any recourſe to God in all their Conduct, or any *Regard to the Counſel of the moſt High*: They *kindle a Fire of their own; they compaſs themſelves about with Sparks.* The *Chaldee* Paraphraſe (compoſed, as the Learned ſay, by the Prieſts for the Edification and Inſtruction of the People, before the coming of our Lord, as an Interpretation of the *Hebrew* Scriptures, then not ſo exactly underſtood) does attribute alſo a more ſpecial and determin'd Senſe to theſe Expreſſions; and refers 'em more explicitly to Seditions and Wars. *They kindle a Fire, they compaſs themſelves about with Sparks*; that is, they raiſe Heart-burnings, and Contentions, and Wars among *thoſe that are quiet in the Land*; and fondly dream, that *in the light of their fire, and in the ſparks which they have kindled*, they ſhall ſee ſome way to eſcape with Safety.

But

But *there is no wiſdom, nor underſtanding, nor counſel againſt the Lord. When they have wearyed themſelves in the way of wickedneſs and deſtruction, yea have gone through deſarts where there lay no way, and the light of righteouſneſs hath not ſhined unto them; they ſhall have no hope nor comfort in the day of tryal, and their laſt age ſhall be without honour. This ſhall ye have of my hand,* ſaith the Lord, *Ye ſhall lie down in Sorrow.*

Upon this Difference between the Righteous and the Wicked, as ſtated by the Prophet, we may ſafely lay down theſe two Propoſitions.

I. The only true Security, in Times of Affliction or Danger, is in the Way of Duty.

II. There is no wilful Deviation from it, that does not lead to Deſtruction.

Theſe Points I ſhall firſt conſider by themſelves, and then apply the General Argument to the Particular Occaſion of the Mournful Solemnity of this Day, and to the ſpecial Uſes and Improvements, which, at this Diſtance of Time from the ſad Event, and in our preſent Circumſtances, it may become us well to make of it.

I. The only true Security in Times of Affliction or Danger, is in the way of Duty.

When a Man's Duty and his Intereſt run counter to one another, the Tongues of Men and Angels can hardly beſpeak and gain a fix'd Attention. Duty alone, as founded in Reaſon, will make ſome Impreſſions upon a Thinking Being: But they will be ſlight and weak, and languiſhing, and unactive. Intereſt, as founded in the Self-love of corrupted Man, will have more Force; but even That will be rebated alſo and diſgraced in his Eye, by the Sordidneſs and Shame of giving himſelf up to it entirely. To take full Poſſeſſion of the Heart of Man, there is need of their united Force; to determine and to fix his Aims, and his Deſires; to make his Actions uniform and ſteddy.

And this is what the Great Author of our Being (in the unaccountable variety of Inclinations, and Paſſions, of voluntary Agents, floating in ſuſpence according to the infinite diverſity of the Circumſtances of Things, the Diſpoſition, Quality, or State of Objects) has through his infinite Wiſdom and Goodneſs abundantly provided for, by fixing the only *ſafety* of *Man* in the Obſervance of his Righteous Laws, and his inevitable *Deſtruction* in the *caſting 'em behind him.*

See, ſays he, to his own choſen Heritage, the *Jews*; ſee, *I have ſet before thee this Day Life and Good, Death, and Evil: In that I command thee to love the Lord thy God, to walk in his Laws, and to keep his Command-*

ments,

ments, and his Statutes, and his Judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the Land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear — I denounce unto you this day, that ye shall surely perish. Deut. 30. 15, 16, 17, 18.

A false Interest may amuse and tempt him with its glaring Blaze, and bewilder him in a Mist of its own raising: But the *Word of God*, if he keep a steady Eye on it, will scatter the empty Vapour; will be a *Lanthorn unto his Feet, and a Light unto his Path*; and shew him clearly that his only Safety lies in his Obedience to it. The Way of Duty is Plain, and Easy, and Direct; the Deviations from it are Intricate, and Difficult, and far about. In a plain Way, he finds no Puzzles at his setting out; in an easy one, no Tirings in his Progress; in a direct one, no room for straggling from his End. For it is in Morals, as it is in Mathematicks; the straitest Line between two Points is ever the Shortest; and he that fetches a Compass from the one, goes so far out of the way from the other, and must renew his Approaches, or he will never reach it. *The Path of the Just is as a shining light, his foot standeth in an even place, not turning to the right hand, nor to the left: The Law of his God is in his heart, none of his steps shall slide.*

Is it one good Means of Security, to be well and ſurely guided in our Proceedings? *The Steps of a good Man are ordered by the Lord. The Integrity of the Upright ſhall guide them, and the Righteouſneſs of the Perfect ſhall direct his Way.*

Is a Mind exempted from Diſtraction and exceſſive Cares of this World, from the Diſorders of unruly Paſſions, the Remorſe of Conſcience, the Diſquiets and Vexations which are the Product of Sin, in ſuch a State and Diſpoſition as is requiſite to advance and carry on its Purpoſes well, and wiſely, with Effect? *Thou wilt keep him in perfect Peace,* ſays our Holy Prophet, *whoſe mind is ſtayed on thee.*

Is there any Ground of Safety in powerful Friendſhips? Is that Ground improved by their immediate Preſence? *The Almighty Lord will fulfill the deſire of them that fear him, he alſo will hear their Cry, and will ſave them. The Lord is nigh unto all them that call upon him, to all that call upon him in Truth.* Is there Safety in quelling the Rage of bitter Enemies, in the Reſtraint of the natural Powers of noxious Creatures, in paſſing through Dangers otherwiſe inevitable? *When a Man's Ways do pleaſe the Lord, he maketh even his Enemies to be at Peace with him. When thou paſſeſt through the Waters,* ſaith God in the Holy Prophet, *I will be with thee, and through the Rivers, they ſhall not overflow thee; when thou walkeſt through the fire, thou*

ſhalt not be burnt; neither ſhall the flame kindle upon thee.

I muſt confeſs, that an abſolute and entire Security from all Afflictions, is not the Lot of any Son of Man whoſe Breath is in his Noſtrils. The Glorious Company of the Apoſtles, the Goodly Fellowſhip of the Prophets, the Noble Army of Martyrs, have all drank deep of this bitter Cup. Yet ſtill, even here, the Good Man's Security will not fail him, at the upſhot, in the true Notion of Security, explain'd by thoſe Divine Oracles by which he guides the whole Courſe of his Life. *We know that all things work together for good to them that love God. Mark the perfect Man, and behold the upright; for the end of that man is peace.* Rather than the Truth of God ſhall fail, Afflictions to this good Man ſhall change their Nature, and become a real and a ſolid Good; as producing Fruits infinitely more Uſeful and Beneficial, than any Temporal Security cou'd be; ſuch as Patience, Meekneſs, humble Submiſſion to the Will of God, and perfect Acquieſcence in the Divine Wiſdom and Goodneſs; and ſo *working out a far more exceeding and eternal weight of Glory.*

The only true Security in Times of Affliction or Danger, is in the way of Duty. That's the Firſt Point.

There is no wilful Deviation from it, that does not lead to Deſtruction. That's the Second; which I am now to ſpeak to.

The

The Deviations from the Will of God, as the invariable Rule of Duty, are aſcrib'd here, as to their Original Cauſe, to the Wicked Man's ſetting up for himſelf; *He kindleth a fire* of his own; *he walketh in the light of the Fire which he hath kindled*; ſets up for living and acting independently upon God. Now he that leaves God out of his Scheme, has no Security in any Part of it. He will be inſecure in the Choice of his Purpoſes; he will be inſecure in the purſuit of 'em; unſatisfy'd in obtaining 'em; and will find, in the end thereof, Diſappointment and Deſtruction.

He will be inſecure in the Choice of his Purpoſes; he will not find it an eaſy Task to fix 'em. As no Man propoſes any thing to himſelf for an End to be purſu'd, but what he thinks, in ſome degree or other, conducing to his Happineſs; ſo, in that numberleſs variety of Objects which preſent themſelves, in that diverſity of Appetites and Paſſions, which thoſe Objects are to gratify, he will find himſelf very unſettl'd which to pitch on and purſue, as the End of his Hopes. *Like a Ship*, without Rudder or Compaſs, to guide or ſteer him, he will be the Sport of every Wind and Wave, and driven he knows not whither. Such an Oppoſition do vicious Aims carry even to their own Deſigns, as well as to Religion and Virtue.

He will be inſecure in the purſuit of 'em; will find the ſame Doubts and Perplexities in the

the Choice of Means, as he did before in that of Objects: This will appear more directly tending to his End, but not so easy to be put in Practice; That more feasible in it self, but not so safe, as lying more open to Occurrences which may disturb and cross, or interrupt his Course. Between the Biass of Temper, the Hurry of Passion, the Diversity of Probabilities, Expedience, and Fitness, his Mind will be kept ever on the flutter and undetermin'd; so irresolute and *unstable* will he be *in all his ways.*

But shou'd his Choice, and his Means of attaining it, end in the Gratifications of his Desires; there is no Enjoyment of 'em which will not nauseate; there is no Security for their continuance; *They make themselves Wings* and fly away, swift *as a Bird through the Air: There is no token of her way to be found.* And as to these, new Hopes and new Desires succeed; new Cares and Disappointments, following close, mock his deluded Grasp with Emptiness and Vanity. This is the Sum of *Solomon*'s, the wisest Man's, Experience: After he had given the widest Scope to his Magnificence and Luxury, *and withheld not his heart from any joy*; his Conclusion, upon the Survey of the whole, was this; Behold, *All is vanity and vexation of Spirit; and there is no profit under the Sun.*

Nothing can fill and truly satisfy the Heart of Man, but he that made it: His Desires are infinite, and naturally aim at infinite Enjoyment.

By

By leaving God out of his Scheme, he is gone out of the way of the only Good that is capable of giving infinite Satisfaction in its Poſſeſſion, and of ſecuring to himſelf, at the Foot of the Account, and at the End of his Journey, any Iſſue of his vain Purſuits, his impious Devices, and numerous Deviations from God's Law, but Vexations and Diſappointments in 'em all; and withal, their juſt Deſert, inevitable, infinite Deſtruction. *When the Lord Jeſus ſhall be reveal'd from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt; they ſhall be puniſhed with everlaſting deſtruction, from the Preſence of the Lord, and from the Glory of his Power.*

I have been thus large in drawing out before you God's whole Artillery againſt his determin'd Enemies; the Sinners, *who kindle a fire* of their own, that is, as far as in them lies, ſhut him out of the Government of the World, acting without any Regard to his Laws, or Dependance on his Authority; that I might, for your eaſe, as well as my own, defer entring, as long as I cou'd, upon the moſt unpleaſant part of my Duty: The opening that dark Scene of the Actors of the Bloody Tragedy of this mournful Day, that Horrid, and Execrable Murder, of our late moſt Gracious Sovereign King *CHARLES* the Firſt, of Bleſſed Memory: A Murder not to be mention'd, or heard of, without Shame and Confuſion,

fusion, as it was committed by Men desperately Wicked, and hardened in their Impiety, to the Eternal Disgrace of their Name and Country.

If ever any Mortal Men set up, on their own Stock, for *living as without God in the World*; for *kindling a fire* of their own, for *compassing themselves about with sparks, and walking in the light of their fire, and in the sparks which they had kindled*; these are the Men.

The Aim and Contrivance which they set out upon, was no less than at once the Ruin and Destruction of this Excellent Monarchy, and with it of the true Reform'd Protestant Religion, which had been so long Protected by it, and flourished under it.

To overturn our Holy Religion and Ancient Government all at once, was a Design as vast in its Conception, as difficult in its Progress, as improbable in its Execution, and as desperately Pernicious, in its Consequences, to all Ranks and Degrees of Men, as cou'd have enter'd into the Hearts of Impious Miscreants *set on fire of Hell!* But *the fear of the Lord* had left 'em: *They harden'd their hearts as a lyon, they made their faces harder than a rock. They made their necks stiff, that they might not hear, nor receive instruction. They brake in pieces the Shepherd and his flock; they brake in pieces the Husbandman and his yoke of Oxen: They cast Lots for our honourable Men, and all our great Men were bound in Chains, our Nobles did dwell in the Dust: The mighty Man, and the Man of*

War, the Judge and the Prophet, the Prudent and the Ancient were taken away, and the People were scatter'd upon the Mountains, having no Man to gather them.

There was no Cruelty, no Oppression, no Violence and Force against the Fortunes, the Liberties, the Lives of an unhappy sinful People, which they did unpractis'd. Like *Madmen*, they *scatter'd Firebrands, Arrows, and Death*, throughout the Land, and great was the Desolation of it.

They threw down all the Bulwarks and Fences of Law, subverted the very Being and Constitution of Parliament, and by the Counterfeit Authority of one pack'd sorry Remnant of one Part of it alone, erected a prodigious and unheard-of Tribunal, Arraign'd, Condemn'd, and publickly Murder'd, on his Scaffold, before the Gates of his own Palace, his Lord's Anointed. *Cursed be their Anger, for it was fierce, and their Wrath, for it was cruel.* And it was so, that all that saw it, said, *There was no such deed done nor seen from the time that we came to be a Nation till this Day.*

With what Meekness did the Royal Sufferer bear the most insolent and barbarous Indignities! With what Godlike Charity did he Pray for his Murtherers! With what Constancy did he *stay upon his God!* committing his Cause *to him that judgeth right. Henceforth there is laid up for him a Crown of Righteousness, which the Lord the Righteous Judge shall give him at that day.*

But

But when the Perfidious Traytors had fully accompliſh'd their long-projected Miſchief, and in the Perſon of the Royal Martyr triumph'd over Monarchy it ſelf, and over our Holy Religion in the Deſtruction of the Church: After ſeveral tedious Years of proſperous Succeſs allow'd 'em, through all the ſeveral Forms of Tyranny, with which they tormented the Nation, and one another too; There is no wonder If at length, God thought himſelf concern'd, for his own Honour, to blaſt that Scheme, the impious Men had ſhut him out of, and to convince the Evil-doers that *He whoſe Name is Jehovah is the moſt high over all the World.* The incens'd Majeſty of Heaven, in its appointed Seaſon, *when they had fill'd up the meaſure of their iniquities*, repaid its long ſuſpended Vengeance. Their ill-gain'd Wealth, the Spoils of the Land, their Liberties, their Lives, by the happy Reſtauration of our Ancient Government, became a Sacrifice to injur'd Juſtice, which fulfill'd to 'em, with good meaſure, the woful Concluſion of the Text, *They did lie down in ſorrow.*

But I am weary'd with this diſmal Scene of Inhumanity, ſo full of horrid Guilt, ſo loaded with the higheſt Aggravations, ſo ſhocking to Religion and to Laws, as juſtly to require ſuch Streams of Blood to pay for it! Let me beg leave at laſt to ſeek for ſome Relief from it, in ſearching out the proper Uſes which, at this diſtance of Time, from the ſad Occaſion of this

Solemnity, and in our present Circumstances, it may become us well to make of it.

Surely, for the crying Sins of this Nation was it, that this heavy Judgment fell, with all its Weight, upon us. We have been confessing it upon our Knees to the God of all Mercies; and he must have been a very idle Observer of the Ways of his Providence, and of *the Wonders that he doth to the Children of Men*, who has not confess'd it with his Heart, as well as with his Mouth. While we were doing so, did not our *Hearts smite us?* Did they not *burn within us*, lest We also may have contributed to the renewing of Sorrows, to the *kindling* a like *fire* in the Land, to that which then consum'd our Dwellings, and is *now flaming in the Thickets of the Forest, and mounts up like the lifting up of smoke?* Surely, *it is not without a Cause*, that *through the wrath of the Lord the Land is darken'd, and the People are as the fuel of the fire.*

Have we not just Grounds to reflect with Horror and Amazement on the prodigious Growth of Atheism, Infidelity, and Prophaneness? The extreme Dissoluteness of Manners, the common Practice of all Impurities, with an insolent Boldness that stifles all Sense of Shame, and overbears all the Fences of Discipline by unbridl'd Licentiousness?

That Looseness of Principles which every Day gets Ground upon us; those violent Feuds, and Factions, that have been Taught to Rage by

difference of Opinion in Religion, and Government; that Diſcontent, that Anger, Impatience, and Bitterneſs, which exaſperates, and boils in the Hearts of Men with fierce Animoſities; tears in Pieces all the Bands of Religious or Civil Society, and ſets at a diſtance all Humane Proſpect of Reconcilement; are they not juſt Reaſons for us to humble our ſelves before God with an Holy Fear that he has given us up, *as to bite and devour one another*; ſo likewiſe, *to be devour'd of one another?*

Let us, therefore, *Repent and turn our ſelves from all our Tranſgreſſions, that our Sins may be blotted out. Let us amend our ways, and our doings. Let all Bitterneſs, and Anger, and Clamour, and Evil Speaking, be put away from us, with all Malice.* So ſhall the *Lord bow the Hearts of a* divided *People, as the Heart of one Man to* our Lord *the King*; ſo may we *be of good Courage, and play the Men for our People, and for the Cities of our God.* An humble and ſincere Repentance for our manifold Tranſgreſſions, a ſerious and entire Amendment of Life, as the only ſecure Ground for our firm Confidence in God's Protection; and an hearty Zeal for the Service of our Gracious King, with whom our excellent Conſtitution in Church and State muſt ſtand or fall (which I am yet to ſpeak to) is what I wou'd beg of God may, through his Grace, be the Effect and Uſe of this imperfect Diſcourſe. And this I cannot but think an Aim more fit for a Miniſter of

the

the Gospel to pursue, and more consonant to the Intention of the Legislature in appointing the Solemnity of this Day; for a Memorial to After-Ages; than to fill our Mouths with Party-Reflections on whole Bodies of Men without Distinction; which can have no End or Use, but to revive and kindle the Flames of Contention; to weaken the Hands of our Righteous Government; to scatter the true Friends of it, when their strictest Union is so much their common Interest and Duty; and thereby prepare a Way for the Return of those sore Calamities, which we have been even now lamenting; and *make us to sink* among the Nations round about us.

Let us all, therefore, with one Heart and Mind, in our several Stations, unite our sincerest Endeavours, at this Juncture especially, as becomes the *True Sons of the Church of England*, to vindicate the Venerable Name of our Holy Mother from those infamous Prostitutions to which ungodly Traytors, under the impudently assum'd false Character of her Sons, have most audaciously and villanously expos'd it.

Church of England *Tumults! Church of* England *Riots! Church of* England *Treasons and Rebellions!* have such an harsh and ungrateful Discord in the very sound of 'em, and are made up of such an heap of Inconsistencies, as can be exceeded by nothing more extravagant, but that greatest of all Contradictions to all Reason and Common Sense, which they are designed, and

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tend to introduce; *A Popish Outlaw, seated on the Throne of Protestant Kingdoms, to be the Defender of their Faith.*

The Church of England, as she exacts no slavish or blind Obedience from her Sons, so she *knows no Rebels*: The *Disobedient* are *Bastards, and not Sons.* And though these perjur'd Hypocrites, under fulsome and treacherous Pretences of great Honour and Zeal for the Church, had the Skill, for a Time, to abuse the easy Nature and too credulous Simplicity of many Honest and Well-meaning People; yet, now the Mask is off, all Honest Men must see, what all Wise ones saw and told 'em of before, That the *real* Danger of the Church was from those false Pretenders to it; who, at the same time they were doing the mean and abject Drudgery of Popish Cruelty and Malice, under the false Colours of the Church of *England*, were only paving the Way for her Overthrow; and to introduce, in her Room, the Idolatrous Abominations and Tyranny of the only Church these fierce Incendiaries have left to fly to; where, they may find Saints to pray to, who have gone before 'em in the Ways of Treason and Rebellion; and may implore their Help in Time of Need.

God be prais'd! they have stood 'em as yet in very little stead; and by the Wisdom of our Royal Master; the Unanimity, Firmness, and Loyal Zeal of his Great Council; the Conduct and Bravery of our Troops; and the Blessing of God upon all; Great Numbers of that Rebel-Rout of

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False Proteſtants and True Papiſts, are reduced to a ſtate of imploring that Mercy for themſelves, which, if (for the juſt Puniſhment of our Sins) it ſhou'd have been put into their Power, they cou'd not have been allow'd to ſhew to others. But ſince the determined Rage and Fury of *Popiſh* Bigotry and Zeal has, at length fired the tardy Boldneſs of the inſolent Invader to venture his Mock-Royalty in Perſon, to give new Life to his Idolaters, and ſpirit 'em with Hopes of Foreign Succours: It muſt rouze every Honeſt *Briton*'s Indignation, and puſh him forward to ſtand forth, and to exert himſelf. The Preſent State of Things will allow of no *Neutrality*, or *Coldneſs* and *Indifference*; *He that is not with us, is againſt us*; And whoever, at this time of Day, can look on with Silence and Unconcernedneſs while our Religion, our Liberties, our Laws, our Rightful King, upon whom, under God, all theſe depend; when every Thing that is dear and valuable to us, as Men, or as Chriſtians, is at Stake; he muſt and will be eſteem'd to have *caſt in his Lot* with the more bold and daring Offenders, who with ſome Reaſon from thence take the more Encouragement in their deſperate Attempts; and may, ſo far wiſely, reckon thoſe that are *not againſt 'em* to be *with 'em*.

Caution, and *Reſerve*, in ſuch a Caſe, is only *Covert-Treaſon*; and they are juſtly with the more Vigilance and Care to be guarded againſt whoſe *Heart* is in the Way with them that *run*

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Evil, though *they*, for the present, seem to *refrain their Feet from their Paths*. There is no Abstinence in this; 'tis only waiting for an Opportunity.

But they will surely find, in the End, to their Shame and Confusion, when the Good Providence of God shall have gone on to bring fully to light, and to defeat their most Secret Machinations; That, since *in vain the Net is spread in the sight of any Bird; they only lay wait for their own Blood, they lurk privily for their own Lives.*

In the mean time, that these secret Machinations, as well as open Violences against the just Authority of the Lord's Anointed may no farther poison a deluded People, it concerns *us* more especially, who have the Honour to *Minister in Holy Things*, to lay these Things home upon the Minds and Consciences of all that hear us; *to put them in mind to be subject to Principalities and Powers; to be instant in Season, and out of Season*; in Publick and in Private; *to speak, and exhort and rebuke with all Authority*; and such as need it not, will bear with us, for the Sake of those that do: For a severe Account we must give of it one Day; if, through our Negligence, one Soul of them shall Perish.

The Laws of God enjoin strictly *Obedience to Kings; and to all that are put in Authority under them.* The *Laws of our Country* (those Civil Oracles of God) direct us to pay it to *His Most Sacred Majesty King* GEORGE. The *Oath of God*

is upon us; and it ſhall hang like a Mill-ſtone about his Neck that breaks it. *A flying Roll of Curſing is gone out over the Face of the whole Earth: Every one that ſweareth falſly by my Name ſhall be cut off. I will bring it forth, ſaith the Lord of Hoſts, and it ſhall enter into the Houſe of him that ſweareth falſly by my Name, and it ſhall remain in the midſt of his Houſe, and conſume it, with the Timber thereof and the Stones thereof.*

It concerns us all, to *ſet our Gracious King in a juſt Light* to his People, after the moſt wretched and unlikeſt Figure, in the World, which Flagitious Libellers have drawn for him, in order (we ſee now plainly for what wicked Ends) to alienate their due Affections from Him.

A King, who has all the Virtues we allow (not always partially) to our own Nation, ſitting unforc'd and eaſily upon him, without any Mixture of the Flaws or Abatements with which our Envious Neighbours (too often very rightly) charge 'em.

A King, who has all the Probity and Good-Nature of an Honeſt *Engliſhman*; all his Love of Truth; but none of his Eaſineſs to be impos'd on by well-colour'd Falſhood, and led to believe a Lie.

A King, who has all the Juſtice in his Nature that injur'd Innocence can wiſh to flie to, all the *Benignity*, ſincerely Penitent Offenders can implore: But none of the fierce Haſtineſs that hurries Criminals to Judgment; none of the ill-judg'd Pity for the Obdurate, that tends to ſtop its neceſſary Execution.

A King, that is not to be diſcompos'd by Inſolence, nor cajoll'd by Flattery; not to be ſtartl'd

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at Danger, nor betray'd into Security; that can maintain Majesty without Stiffness; is Brave, without Roughness; Religious without Bigotry; Constant, without Obstinacy; Cautious, without Jealousy; and Chearful, without Levity. One that knows how to treasure up Rewards for his Faithful Servants, and to give his Enemies their Due.

Such is the King, whom, by a wondrous Train of the most seasonable Providences, our Gracious God has brought to our Rescue, when we were on the very brink of Ruin, to bless and to Honour us with his Protection; such an one, as wants only to be truly known, to be revered and lov'd; to take entire Possession of the Hearts of a Nation ever naturally dispos'd to have a Reverence for the Sacred Persons of their Kings.

For, if I know any Thing of the Temper of the People of *England*, they are, in themselves, a good-natur'd and an honest People; too lazy, indeed to go far for Truth, and too easy to mistake the grossest Impositions for it, when they are with any Address to their ruling Passions and Affections brought Home to their Door.

It concerns us all, therefore, who speak these Things knowingly, as we are scatter'd through the Land, to publish 'em with all Authority and Industry and Zeal, in every Corner of it; and to supply the present Want of those Triumphant Progresses which we hope the Peace we daily pray for, may, in God's good Time, allow his Majesty to take; that he may shew himself to his People, make 'em see for themselves; and seeing, know

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